

ings, or the work of God. It is a duty of ours to be trying to win souls to Christ. Who knows how soon we may be requested to pray for some dying soul, what could we say? Would we have enough faith in what we profess to believe, to try to point them to Christ?

Brother Grisso has been giving us some excellent sermons, which we believe have come up thru prayer and consecration. May each one of us hold him up at the throne of grace, that he may accomplish much in the Master's cause.

Our Y. P. S. C. E. which was organized some time ago, is improving. We can say the same of that as of all other good improvements, "we would not know how to get along without them." It is only the worker in the society that knows, or appreciates the value of Brother Yoder's notes on the topic.

MELVIN D. KERR.

#### McLouth, Kansas

Our little band of brethren and sisters at this place has been called to mourn the loss of one of our most earnest and consecrated Christian workers.

On Sunday morning, March 9, 1902, Brother Harry Bowman in company with his wife and two small children came to Sabbath school as usual but on arriving there Bro. Harry was too sick to take charge of his class. He went across the street to the home of a brother-in-law where medical aid was procured and where every thing that kind friends could do was done. And yet withal on Tuesday at midnight the Spirit took its flight. The sting of death was not there, it never is where a Christian dies. It was only a change from old life to the new.

He was conscious till within a few minutes of the last, kissed his loved ones good-bye begged some who were yet following a far off to "Live for Jesus." He said, "I see the angels" and a smile lit up his face. Is it anything strange when such a life goes out that we who are left should mourn?

His last effort put forth in this world was to be with his Sunday school class. We who are left feel that we needed him so much but God said it is enough. At the age of 33 years his work was finished. The funeral discourse was preached by brother W. T. Stout, from Amos 8:9. "I will cause the sun to go down at noon." How forcibly we feel that Harry's place is vacant in the Sabbath school, in the church service, in the business meeting unless hindered by sickness in the family, he was always there.

We can but submit to the will of the Master who doeth all things well. Let us be assured that a life of faith in Christ and of obedience to the will of God is the happiest life that can be spent on earth and is the only way to a life of blessedness hereafter.

IDA MYERS.

#### Dedication and Love Feast

The dedication of the Moxham Brethren church, corner Grove Ave. and Bond St., Johnstown, Pa., will be held April 6, 1902. Services beginning at 10:30 A. M. Brother I. D. Bowman who is holding a successful series of meetings in the church will preach the sermon.

The Love Feast will be held on the Saturday evening prior to dedication, April 5, at 7:30. All of like faith invited.

E. E. HASKINS.

#### Syracuse, Ind.

On the first Sunday in April (April 6) the new Brethren church in Syracuse, Ind., will be dedicated by brother C. F. Yoder. A cordial invitation is extended to all who possibly can come to be present on that occasion. It is expected to continue the meetings several evenings.

REBECCA GALLAGHER.

#### Personal Notes

Since I left Chicago I have visited Danville, Ill., Terre Haute, Crawfordsville, Greencastle, Indianapolis and New Albany, Ind., Louisville, Ky., Nashville and Chattanooga, Tenn., Atlanta, Augusta and Savannah, Ga.

Having traversed the Central States so often there is nothing that especially interests me except the business I can do as I pass thru them but after one leaves Atlanta the northern city of the south and penetrates the heart of this country it becomes more interesting.

The city of Atlanta has its sky-scrapers in considerable number, the same as New York, Philadelphia and Chicago. Moreover there is the "hustle and bustle" of northern enterprise. Not so in Savannah or Augusta. I can see but little if any improvement since I visited these cities fifteen years ago. In fact it looks worse to me as the buildings, many of them, are just that much older and the worse for the wear.

The cotton-mills thru-out the country are however an improvement of the later years. They no doubt are profitable to the operators as labor is cheap and cotton is had at first cost. But as far as the common people are concerned I believe they are demoralizing rather than helpful. Many of the operative white people, are compelled to live in small houses grouped together containing but two small rooms, one story high, with no trees to shade them, or grass to cheer the eye, between them. They are of course owned by the operators. Just what pay the laborers get I have not learned but only a small amount otherwise they could not keep the people in such miserable excuses of homes.

I understand that the Legislature of some of the states are taking up the home question of mill-operators. It is high time some body is looking after it.

There has been a severe and long winter down here. Consequently there is nothing to be seen but the bare fields. The manner of treating cotton fields attracted my attention. Wherever there is rolling or hilly land they rib or terrace it to prevent washing away and to retain moisture. I think this treatment would be quite practical and profitable on wheat and corn land as well. It has increased the percentage of cotton from the acre very materially. Where the land slopes a good deal the terraces often are not fifty feet apart. The landscape is quite peculiar to one not used to it.

The turpentine and rosin industry is quite interesting to one not familiar with it but I will not take space to describe it.

Commercial travelling may have its charms, it has to me as far business is concerned, but the social side of it and the utter lack of a spiritual side to it, renders it very undesirable to me. On the road and at the hotels one hears nothing but business, and sheer nonsense and sometimes vulgarity. And at the hotels one has to literally live in tobacco smoke. If the utopia of modern optimism is ever to be realized it is a great way off yet. If the world has gotten so good it is strange that in traveling north, east, south and west and mingling with the representative men of the day one can find no trace of it. Let it be understood that the "drummers" as a class are the noblest hearted men one finds anywhere, there is neither cant nor hypocrisy about them. In difficulty I should prefer them above any other class, but when it comes to ideals of godliness or holiness they are nowhere and why? Because it is not the spirit of the age. They are up to date men every inch of it.

The civilized world is good natured, generous, cultured and noble but it is ungodly, if the lowly Nazarine was the embodiment of godliness.

I have been away from spiritual associates for two weeks. I am famished, hungry and anticipating the end of another week with fond anticipation when I expect to reach Washington and

enjoy the association and fellowship of the brethren over Sunday.

J. C. CASSEL.

#### Pleasant Home

Our regular semi-annual business meeting will be in the Zions Hill church on Saturday at 2 o'clock P. M., March 29. All the members are cordially invited to be present.

WM. KIEFER, Pastor.

#### Goshen, Ind.

For some time the *mutterings* which usually precede a storm have been going on among our members but we were not prepared for the outburst so soon. Last evening about sixty people, without much ceremony, marched in our house and demanded a full surrender. We have long since learned that resistance under such circumstances is hopeless, so we obeyed. Mrs. Rench did not invite them to be seated and this embarrassed me all the more. From this point my recollections of what occurred are very vague. All kinds of good things to eat were left stacked upon the table and the prospect of plenty to eat for the future is so flattering that really I have not a care save as to how I may show my appreciation of such a remembrance.

G. W. RENCH.

#### Johnstown, Pa.

Closed a four weeks' meeting in Nappanee, Ind., Sunday night, with thirty additions. Twenty-five were baptized, one from the German Baptists and four applicants that were to be baptized yesterday. This is one of the most aggressive, and looks as if it will become one of the strongest congregations in the state of Indiana. They number now more than one hundred and fifty members.

We had some very bad weather but from beginning to end we had good congregations and good interest. The town has routed the saloons and I gave a strong appeal to sign the remonstrances to keep them out. Some who pretend to be temperance in name but for the saloon in action fluttered at my remarks. I hope I may have provoked all to repentance so that the saloons will be kept out. This church with Brother Flory, one of the best pastors of the brotherhood, as pastor must succeed. I am now in Johnstown at Moxham.

I. D. BOWMAN.

#### Eastern Trip—(Continued)

Back again to Independence Hall. Many relics and reminiscences of the past can be seen. Among the many I will make mention of a few. One of special note is the "Rattlesnake Flag," having the painting of a large rattlesnake upon it and under-written, "Don't tread upon me." This surely meant, Now Johnny Bull you had better keep on your own side of the waters or you might get bitten. Another denominated the "Pine-tree flag," an evergreen, underwritten "We appeal to God." These were the first flags of the Independent Colonies of the U. S. of America. We saw a drum that was in use during the battle of Germantown in the Revolutionary war.

A number of samples of the wearing apparel of Colonial styles, among them was a cap worn by Mrs. Deborah Logan in 1790. This is quite different from the styles worn by some of the sisters of the German Baptist church as prescribed by Annual meeting, first as a necessity for communion services; secondly called a "Prayer Covering" and thirdly a "Spiritual Covering." What the fourthly might be I can not conceive, a few more years may determine.

A pewter plate is on exhibition made in 1600. A Latin Bible dated 1636. A mantel clock 1770, still telling the passers by the hours as they swiftly succeed each other.